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Of the Church · By the Church · For the Church

Luther League Review

The Official Organ of the Luther League of America

"Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples,"

was the motto given to the delegates to the Luther League Convention at Chicago in 1908 for the two years which will end when we meet in Pittsburg in this year 1910. God knows the record, and we know, too, whether we have come short or have done our duty. Of course we all have failed in some measure, as human beings will; but are there any among us who have not borne fruit, but whose life has been like the tree which the Master condemned because he found upon it nothing but leaves? We hear much to-day about "Movements." We are told that the 675,000,000 in heathen lands can be evangelized during this generation if every professed follower of Jesus Christ does his duty. Shall we cause a clogging of the wheels and a retarding of this "Movement" by our failure to do what God has given us the ability to do? Shall we go to Pittsburg with the thought that we have failed? Or will we be there feeling that we have done to the best of our ability as God has helped us? Let 1910 be a year of awakening, and let us all resolve that we can if we will glorify God in all our words and acts, and be owned as His disciples. The Haystack Missionary Movement was started with this motto, "We can if we will." The Laymen's Movement says, "We can and we will." Let us make this our aim by God's help.

Wm. C. Stoever,
President.

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LUTHER LEAGUE REVIEW

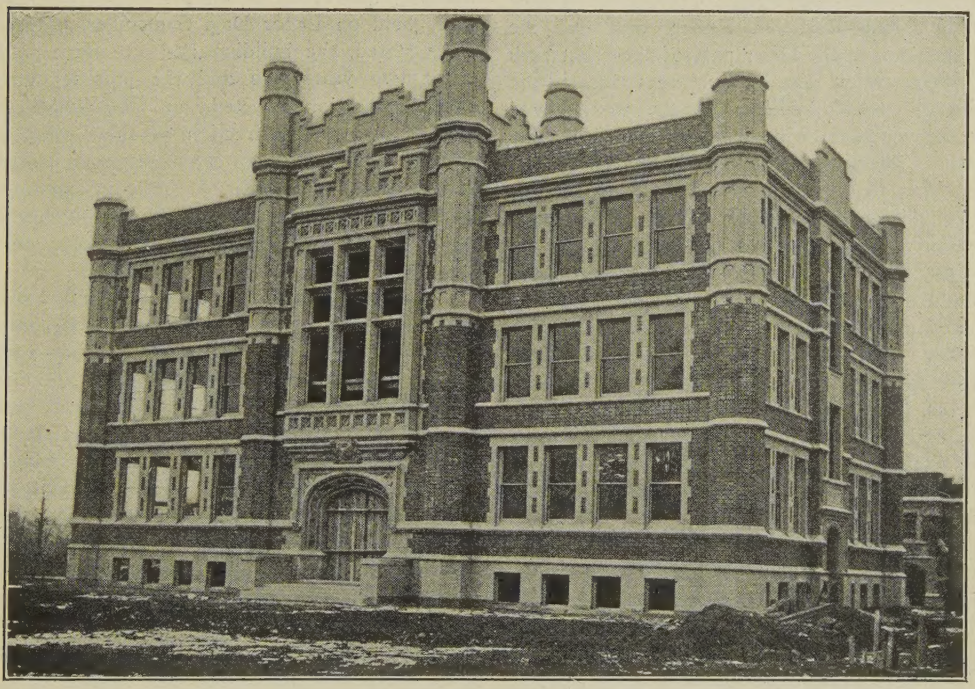
P. O. Box 876 New York City

Of the Church—By the Church—For the Church

Luther League Review

Dedication of Concordia Collegiate Institute

SUNDAY, November 21, was a glorious day for the members of the Lutheran congregations of New York and vicinity who are connected with the English Conference of the Missouri Synod, and also of the mother body, the Missouri Synod.



CONCORDIA COLLEGIATE INSTITUTE, BRONXVILLE, N. Y.

On that day the beautiful new edifice shown in the accompanying engraving and two others at Bronxville, N. Y., were dedicated with appropriate ceremonies.

Not less than 2,500 Lutherans were on the grounds that day, having come on special and regular trains, by trolley cars and automobiles from all the boroughs of Greater New York, Paterson and other Jersey towns, places on Long Island, Mt. Vernon, Yonkers, Hawthorne and other points in Westchester County, delegates from up State, Kingston, Albany, and Schenectady, and not a few representatives from the congregations in the New England towns. A big tent had been provided to shelter about 2,000.

Addresses were delivered by Rev. Wm. Koepchen, secretary of the College Board of

Overseers, who was in charge of the exercises; Rev. L. Schulze, of Schenectady; Rev. F. Pieper, D. D., president of the Missouri Synod, and Rev. Wm. Schoenfeld. The singing of two large choirs of congregations in New York City and Brooklyn added materially to the exercises.

This institution of learning was formerly located at Hawthorne, N. Y., where a building was erected in 1894. Two years ago this was sold and the present site purchased.

The following interesting history of the inception of the work and its development is reprinted from the LUTHER LEAGUE REVIEW of October, 1894, when the building at Hawthorne was dedicated.

For more than 100 years the earnest desire to found a school for higher education had been manifested in St. Matthew's congregation, the oldest Lutheran congregation in New York City. Rev. Dr. Kunze, who was the pastor during the latter part of the eighteenth century, when the church was located at Frankfort and William streets, was moved to the necessity of an institution of this character. The Rev. Dr. Chas. E. Stohlman, pastor from 1838 to 1868, fostered it, but the full accomplishment of the object was not realized until Pastor Vorberg's time, when a well-appointed academy was created, which was conducted for a number of years in the large building adjoining the present church edifice, corner Elizabeth and Broome streets. Through the untiring efforts of the first director, the Rev. E. Bohm, who was the moving and working spirit of the school for some time past, the academy was brought to such a state that it prepared scholars for the higher studies at the university. Graduates of the school are to be found among our ministers, teachers, lawyers, judges and physicians, and who have brought honor to their alma mater by the high standing which they have attained in their respective professions.

But notwithstanding this it was realized in 1881 that the full measure of a classical preparation could not be had in such a limited school, so that the Rev. J. H. Sieker, then pastor of St. Matthew's, urged upon the congregation that their academy was not what their fathers had planned and desired, the members who have not found any sacrifice too great, but have been ever ready to foster and advance its aims by liberal contributions, decided to transform the academy into a regular college or gymnasium of six classes.

This was begun in 1881, when the regular Sexta was created. The work was carried on until four regular classes were organized, but as it was not considered a work that one congregation alone could support the institution was placed under the fostering care of the Eastern District of the Synod of Missouri.

The room soon became too small in the school rooms of St. Matthew's and one of the principal drawbacks was that pupils from outside of the city could not be accommodated.

It was therefore decided to erect a suitable building, and a thorough search was made in the upper part of New York City. At last the location at Hawthorne, N. Y., was selected, and seventeen acres of land were bought and presented to the institution by a member of the congregation. On this site a building was erected, and the dedication services held on Labor Day, September 3, 1894.

As stated, the building and site were sold about two years ago and the present more suitable location selected, and the buildings erected under the direction of the Lutheran Educational Society, an organization or board consisting of members of the congregations of the Missouri Synod in this vicinity, and of which Mr. H. T. Ressmeyer is the efficient president.

The ground, costing $53,000, was fully paid for, and the cost of the three buildings—the recitation hall, dormitory and commons—including heating and lighting plants and interior furnishings, totaling not less than $150,000, has all been covered to within about $20,000. With the help of a faithful friend of the institution, Mr. Wm. Dick, who pledged a second $10,000, with the condition that the outstanding money be raised at once, will leave no debt on the institution at Bronxville.

The interior furnishings are being provided, room for room, by the various societies in the churches.

To further commemorate the notable event of the opening of this new Concordia, a dinner was given on Monday evening, November 22, in Arion Hall, East Fifty-ninth street and Park avenue, at which about 450 guests were present. President Ressmeyer presided and addresses were made by Drs. Pieper, Schulze, Eckhardt and others. Our Lutheran friends who have made this institution possible deserve the hearty congratulation of Lutherans in and about Greater New York and throughout the country.

Luther League Opportunities

Its Possibilities—Its Responsibilities

BY HENRY G. DEININGER.

A LUTHER League in every Lutheran church and every Luther League an educational and practical force for the advancement of the Church and its cause. This is the possibility and the responsibility of the League.

In the early history of the League many feared that the League would develop into a merely social organization or into a force that would not act in harmony with the Church. Without any foundation as these anxieties were, yet many could not be convinced for some years that these fears were groundless. But so careful, so wise, so conservative have been the leadership and the activities of the League that its great positive value has become more and more recognized. The great vital force of the young people has been brought into the active service of the Church.

The history of the Lutheran Church in the last fifteen years clearly shows the great beneficial results of the League. Much of the present forward movement of the Lutheran Church is due to the influence of the League, and Luther League leaders are found in the front of nearly every movement of the Lutheran Church today. The League has been the great force to call into more active being the work of educating the members to a knowledge of the Church, its history, its doctrines, its missions and its various other activities. Our Lutheran young people of today are better educated regarding the Church than ever before in the history of the Church. This educational leaven, that has been placed in the churches with Leagues, has spread to the congregations, and today the cry is for knowledge. The general Church boards seek to enter each congregation and educate them in the general Church work, and best of all, the congregations are more and more cordially welcoming such education. The Lutheran Church is the educational Church.

Not only as an educational force, but as a training school for active Church work, has the League shown itself to be. As a help to the pastor and congregation and as a means of interesting and holding the young people together and supplying them with congregational activities, has the League earned and received the highest commendation.

If the history of the Church shows this influence, how better can the League serve the Church than by extending its influence to every congregation, mission or self sustaining, in this great land of ours? This is the first part of our possibility—a Luther League in every Lutheran church. We know this is ideal and by some thought impossible, but men are today urging the great and burning problem of the "evangelization of the world in this generation." How small and how easy in comparison is our cry for a League in every Lutheran church! The task is possible, but it is stupendous. It will require the combined effort of every national, State, district and local officer and of *you*. In all problems of the League the result depends on what we as individual Leaguers are willing to do in the matter. Spread the news of the beneficial effects of the organization to your friends in other congregations and to their pastors. Urge them to investigate the results. Educate them as to what the League really is, not what they think it is.

In the individual League, the possibility is to have every League fulfill its most important function—that of education. This is the highest phase of the League work. A true League will educate its members by use of the Topics, the Reading Course, the Handbook or by use of some other plan of education. And the great possibility is of having every one take part in this work, by leading the discussion of the Topic or by studying it; by reading the books of the Reading Course, or by taking up the other educational work adopted by the League, whatever it may be.

But our education must not cease with "knowing"; it must result in "doing." Here again the possibility is that of making every member a strong, active worker for the Church. Either on committees or as individuals, we must take part in the practical work. The League that only educates is not a true League. In the Church service by ushering, or gathering the offerings, or greeting the strangers; in the pastor's work by visiting the poor, the sick, the distressed, the fallen; in the congregational work by cementing the young people through the bonds of social life, so that they remain true to the Church, or by notifying the pastor of any new people in the parish; and in all other forms

of inner mission and other Church activities —every Leaguer should do something. These two phases present the great possibility of the local or individual League.

The possibilities of the general and of the local League work have been set forth. What shall we say of the responsibility? "Responsibility" is spelled "possibility." The terms are synonymous in this connection. If these things are possible then we Leaguers are responsible to make them realities. To this end let us all pray and work. Not for the glory of the League, but for the glory of the Church and to the praise of Him who gave all for us.

Are the possibilities too extreme? Is the task too great? Are we weary and faint-hearted? Are you going to do your share? If you believe these presentations are possible, then we must take up the fight and advance. Let us realize that the battle is not ours, but God's, and with Him all things are possible. Let our cry be "Forward," and let the entire line, from the East to the West. from the North to the South, advance with a realization not only of the great task that is ours, but with a realization as the apostle of old: "I can do all things through Christ which strengtheneth me." Then our possibility and responsibility will become a certainty: A Luther League in every Lutheran church and every Luther League an educational and practical force for the advancement of the Church and its cause.

Work Among the Young People of the Congregation

BY MINNIE M. STOHR.

THE Church of the future looks to the young people of today for its builders, its leaders and its pillars. That they may be ready for these important places when the time comes for their assumption they must now be held and trained. How best to do this is the question which the Church is striving, in one way and another, to answer.

The slogan of young America today is *Action!* Something to do. Something real to work for, and something tangible to attain. The energy of youth is bound to be spent, and unless the Church provides for it an avenue for endeavor, it will be dissipated in one way or another outside, and the Church will have lost. It was Christ himself who said, "The sons of this world are for their own generation wiser than the sons of light." Therefore, let the Church be up and doing that it may hold and harness this energy for good.

But how get the young people to work in the Church?

Given a conscientious pastor whose preaching and teaching shall have brought God very near to their hearts and have made of Him and of Christ's atonement, not a distant, hazy and rather improbable possibility, but a living, breathing reality—a verity—whose nearness is actual and whose help and comfort are real and tangible—the gift of all who will lay hold on them in faith—and the energy of youth is ready to hand and needs only to be guided into proper channels in order to be held.

Here the Luther League comes in and stands responsible for a great work, the work among the young people of the congregation.

It is not hard to get them into the League. Take them in as soon as the confirmation vow has been made. If there is one time more than another at which the young person wants to do the will of his Maker it is at the time of confirmation. It is the psychological moment. Grasp it. Then let the officers of the League and its members measure up to the full importance of it, lest the innocent, unspoiled, trusting mind of youth discover a flaw in their armor, and, suffering a disillusion, become disheartened and indifferent.

In order that any League may stand and hold its members as a unit, its officers must be of the right sort. Nothing short of the best is good enough. Choose those whose lives show the faith that is in them. A vapid, empty lip service and a life which is at variance will lose for the League and the Church the allegiance of its members. The love of the genuine is implanted in the hearts of all, and nowhere will it attract with a sweeter insistence or hold with a firmer grasp than in work among the young people of a church.

Therefore, to him who would work among them: *Be true.*

Once in the League, a careful and simple treatment of the Topics will intensify their allegiance and love for the Church, and inspire them for work. Then give them something to do. A little tactful observation will suggest lines of work for the different individuals.

One League of which the writer knows usually takes it upon itself to do the decorating in the church for the different festivals and holidays of the Church year, as well as for the purely social affairs in the assembly room. In this League there are a number of members who are gifted with taste and ability for decoration. One or more of these are always put upon the decorating committee, and they in turn enlist the interest and help of others less experienced in the work, to help them. Others there are who excel in the social graces; these are put in charge of the social affairs of the League. Still others, who have good executive ability, are delegated to manage the League receptions, entertainment of the District League, etc.; those who have tact and ability for personal work are put on the membership and sick committees; the lover of flowers on the flower committee, whose duty it is to provide flowers for the altar each Sunday; and so on till all are at work. Allow no one to be a drone.

Some there are who are diffident and shy, who lack assurance. These need but a little tactful coaching to be made the very best of workers sometimes. An example, to illustrate, comes to mind, of a young man who was so backward and distrustful of himself when he first joined the League that he broke down utterly in the middle of a printed article he had been asked to read before the League. Now, after a few years, he is the successful superintendent of the Sunday school, tactful and alert, ready always to say the right word at the right time, to take charge of devotional services with befitting dignity, and adequately to do anything or fill any office in the Church which he may be called upon to fill. And all because his pastor and fellow Leaguers encouraged, helped and stood back of him.

A certain amount of "good time" is also essential in holding the young people for the Church. Encourage them in having a generous quantity of the right kind. Young people —and old, too—need good cheer and innocent fun to keep their dispositions sweet and to hold them in the right relation to things in general. Therefore let them take time for an occasional outing, or a social evening, for the development of the purely social graces. And happy the young people whose pastor joins them in their relaxation and fun. He needs it as well as they, and by his presence he can do much to make their play time uplifting.

And finally, "Let all that ye do, be done in love." Work with and among the young people in the spirit which Paul enjoins in the 13th chapter of I Corinthians. Have this chapter read as frequently as possible at the meetings. Study it and aim to make it a guide and rule of life. It will dissolve many difficulties. Where there is love there is no room for strife and contention, and the loving personal touch will always find a ready response.

The Hermit Kingdom

KOREA is known as "the Hermit Kingdom." The native name and official designation of the country since the fourteenth century is Cho-sön, which means "Morning Freshness." European contact with Korea has been slight, and "the Hermit Kingdom" has retained very much that is quaint and antiquated. It is perhaps one of the most old fashioned countries in the world instead of a land we would speak of as being one of "morning freshness."

We crossed over to Korea in a Japanese ship, the Yagensen Maru. We sailed from Shimonoseki to Fusan. It was a night's sail. The moonlight was beautiful, and this sometimes exceedingly rough bit of sea was smooth as glass. In this voyage we crossed the very spot where Admiral Togo achieved such a brilliant victory over the Russian fleet in the war between Russia and Japan. It is a beautiful stretch of sea, where today is no sound of the battle's dire note to wake the echoes of the mountains, nor to trouble the mighty deep.

Until 1882 Korea was a country closed to foreigners. In 1870 a United States expedition visited the country to seek redress for the massacre of the crew of the General Sherman,

a trading schooner the receding tide had left aground in 1867. The anchor chain of the General Sherman hangs today in a room over one of the gates in Peyng Yang. It is a Korean trophy they seem pleased to show Americans. As this expedition of our Government failed of its object, Korea remained a hermit nation. At length China, the United States, Great Britain, Germany, Russia and France gained entrance to the ports of Fusan, Gensan and Chemulpo.

Korea is mountainous. Its climate is temperate. Rice, wheat, pulse, tobacco and cotton are among its agricultural products. Gold and silver are said to be found here, and there are coal and iron. But, while the mineral wealth of Korea is great, there has been but comparatively little advance in developing her natural resources.

The Koreans more nearly resemble the Chinese, as they are more robust and taller than the more energetic and aggressive Japanese. The men wear the topknot and long flowing white garments, and the airy horsehair hat is the point of excellence in a Korean gentleman's dress. The women do not bind their feet, but, as in China, the better class remain in seclusion. The most wonderful piece of feminine headgear we ever saw is the Peyng Yang hat. It is woven like a basket. It hides the face to the chin, covers the shoulders, and extends down the back to the knees—talk about your "Merry Widow" hats—and this intolerable Peyng Yang hat, designed for the seclusion of women on the streets, outclasses anything we ever saw.

Chinese influence and example are very noticeable in the manners and customs of these rather kindly people. In fact, Korea was a dependency of China until the war between China and Japan in 1894. Today Japanese influence is everywhere prevalent, and Japan is changing old Korea exceedingly fast for the tenacious East, wedded to old ideas and habits. These reforms are seen in every part of Korea, notwithstanding their disapproval by the old conservative element.

One of the best hospitals we saw in the East is in Fusan. It is the hospital under the care of Dr. Irvin, formerly of Mansfield, Ohio, whose greeting to me was: "Why don't you Lutherans start a mission in Korea. You ought to be at work here." Dr. Irvin has purchased ground across the bay at Fusan, where he proposes establishing a hospital for lepers. The medical mission work in Korea is marvelous. And in no country in the world is mission work so blessed in fruitful results as in Korea. It is today, in this respect, the greatest mission field in the world. We attended thirteen different mission services in Peyng Yang, and nowhere else have we seen such congregations of natives. On a Sunday, in the Methodist and Presbyterian churches, we saw four congregations of over one thousand people, and at one of these services, at 2.30 p. m., was an audience of over two thousand men in Dr. Moffett's Presbyterian Church. It is something truly marvelous.

At Seoul we had a most agreeable surprise. Here we met Mr. Lloyd Snyder, of Lancaster, Pa., who is a member of old Trinity Lutheran Church. Of course, we gave him a Luther League badge, and told him to show his colors. He is teaching English under the auspices of the Y. M. C. A., and we visited his school, saw the work, and spoke words of encouragement to his pupils. We are indebted to him for many courtesies. Here, too, we met Mr. and Mrs. Salmond, the American Consul and his wife, whose home before she was married was in Canajoharie, N. Y., and to these and other friends we are greatly indebted for many rare opportunities and valuable kindnesses that made our visit both pleasant and profitable.

Among some of the strange sights seen in Korea were men riding cows. Then the roofs of their miserable houses were turned into gardens, and vegetables were seen growing there; and there, too, great quantities of red peppers were being dried. It was odd to see the people carrying paper lanterns. At Seoul we saw the largest bell in Korea. It was cast five hundred and fourteen years ago. It is a brass bell, and is rung with an enormous wooden hammer or clapper. Here we also saw a Buddhist pagoda three thousand years old; and an enormous stone turtle, with a large monolith elaborately carved on its back. The mate of this Buddhist pagoda, it is said, was carried off to Japan. And last, but not least, was the novelty of a band concert in Pagoda Park, where a native band played our Western music. It was fair music, all things considered.

We sailed from Korea in the trim Japanese ship called the Iki Maru. We were treated most courteously by the officers, and we thoroughly enjoyed the voyage, though there was a decided dearth of white fellow passengers on board.

LUTHER M. KUHNS.

Luther League of New Jersey

Fourteenth Annual Convention at Millville, November 2

BY REV. EMIL W. WEBER.

THE fourteenth annual convention of the Luther League of New Jersey was held in St. Paul's Church, Millvilie, the Rev. A. Blunk, pastor. Very few of the conventions of the State League have thus far been held south of Camden and Atlantic City, and since the majority of the Leagues are near Newark, Jersey City and Elizabeth, the conventions have frequently been held there. But this time South Jersey and especially Millville made a strong plea to have this year's convention at that place.

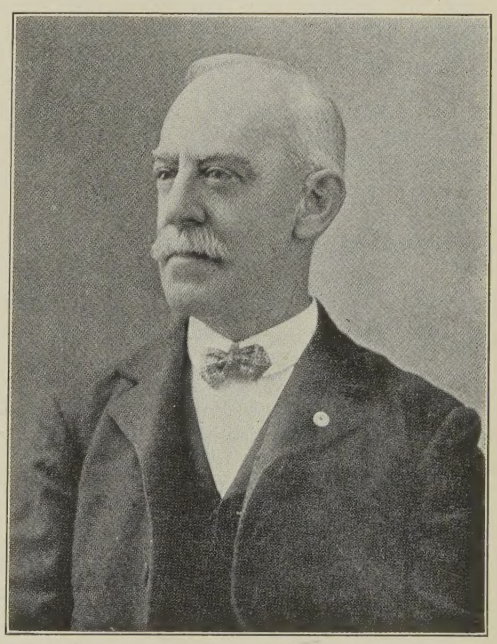
Millville is an ideal place for a convention, even though a little out of the way of New York, yet it can easily be reached from Philadelphia, Camden, Atlantic City, Bridgeton, Wildwood and Cape May, and naturally the majority of the delegates this year were from South Jersey.

The church in which we held our convention was a beautiful building, which is always admired by visitors. It was built under the pastorate of the Rev. Hugo Meyer, and under its present pastor, the Rev. Blunk, it has acquired a beautiful $1,600 pipe organ.

The weather was an ideal autumn day, which filled us with new life and gave us a spirit of doing things.

First Session

The devotional services were conducted by the Rev. Weber, of Bridgeton, and the Rev. Jud, of Riverside. After singing the hymn, "Come, Holy Spirit, God and Lord," Psalm 122 was read responsively. Rev. Blunk, the pastor loci, greeted the delegates and bade them a hearty welcome. President L. Van Gilluwe responded with a brief but very appropriate address. Owing to the inability of the recording secretary, Miss May S. Burkeman, to be present, Miss Mabel C. Crossman, of Asbury Park, was appointed to take her place. After the roll call, President Van Gilluwe made his report. In it he spoke of the work carried on the last year, of the inability to do more work on account of the lack of helpers, of men who would be able to spread the work, and arrange joint meetings between neighboring cities, where there were no district Leagues. The report was accepted with thanks. The report of Miss May S. Burkeman, the recording secretary, and the report of the executive committee, were read by the secretary, as neither Miss Burkeman or any member of the executive committee could be present except Mr. Van Gilluwe. The executive committee urges that on account of the distance between the Leagues in South Jersey, district rallies be held, instead of a Central being organized. It called attention to the fact that a number of the Leagues in the State were inactive, and that a few were gradually slipping away from the State League.



LOUIS VAN GILLUWE,
President of the Luther League of New Jersey.

Atlantic City, Riverside and Asbury Park extended hearty invitations to the State League to hold its next convention in their city. Before the close of the morning session the following delegates were apointed a nominating committee: Rev. Blunk, chairman; C. Newcomer, Riverside; Miss Bessie Coble, Asbury Park; John G. Scheyhing, Bridgeton.

All the delegates took dinner together in the Weatherby House, a hotel in the heart of the city. Immediately after dinner all returned to the parlor of the hotel, where a short informal meeting was held. One of the

men was asked to speak of some of the difficulties of the work in New Jersey; another spoke on the subject, "Would a Central in South Jersey Be Advisable?"; a third brought out the value of the League to the Church.

Afternoon Session

The afternoon session was opened with the hymn, "The Church's One Foundation," reading of Psalm 126, and prayer by the Rev. Blunk. The following committee on the president's report was appointed: Rev. Jud, Riverside; Mr. Dorsam, Millville; Miss Schultz, Jersey City. William Stoever, Esq., president of the National League, addressed the convention at this time. A few sentences taken from his address were the following: "Aim high; press forward. You cannot stop or you will go backward. Success brings success. The Luther League holds up our Church's aim to be Christians as well as Lutherans. A good Lutheran should be, yea, must be a good Christian, willing to work faithfully not only in the little things, but in the great ones as well. Three things are necessary: First, give something; secondly, give that which you are able; and lastly, give cheerfully. Forward is our watchword; Excelsior is our motto. To succeed three other things are necessary: First, energy; secondly, enthusiasm; and lastly, earnestness." Mr. Stoever lamented the fact very much that so few of our homes had a family altar, where family worship was held. He laid emphasis upon the fact that the impressions made upon a child in its youth will be manifest as a man.

The following officers for the coming year were elected: President, Mr. L. Van Gilluwe, Asbury Park; first vice president, superintendent of junior societies, Rev. E. W. Weber; second vice president, Mr. Chester Newcomer, Riverside; third vice president, John Scheyhing, Bridgeton; recording secretary, Miss Bessie Coble, Asbury Park; corresponding secretary, Miss May S. Burkeman, Elizabeth; statistical secretary, Miss Mabel C. Crossman, Asbury Park; treasurer, Mr. John Dorsam, Millville.

Evening Session

After the devotional service the convention was addressed by the Rev. E. W. Weber, first vice president, superintendent of junior societies. He spoke of the relation of President Stoever and the students at the seminary at Mt. Airy. He spoke of the great opportunities that were opening in junior work. He showed how for years the junior work in New Jersey had been neglected because of lack of co-operation. He made a strong appeal for more interest from the seniors.

Mr. E. Aug. Muller gave a stirring address on "Principle." It is one thing to talk principle, but another to live it. The principle of the Church, the principle of the Luther League, the principle of Martin Luther.

Rev. Kuhns gave an interesting address on his trip around the world, establishing Luther Leagues where possible.

After the close of the convention all felt that a very profitable time had been spent. All returned home with the conviction that the New Jersey State League should accomplish greater things in the coming year.

Our Secretary's New Year Greeting

"O ye years of God's right hand,
Not yet with thoughts of you I part:
Far, far and wide, what Heaven hath plann'd,
I would rehearse; in memory deep
Thy wonders of old time I keep."
—John Keble.

THE grandeurs of history include the sublime deeds of Jehovah. Consideration of both the divine greatness and goodness silences complaint for the past and creates childlike trust for the future. As we trust the divine care and compassion, we do well to remember the cry, "Lord, what wilt Thou give me?" is often best answered by that other cry, "Lord, what wilt Thou have me to do?" Remember, meditate, and talk of the marvelous works of God, but do not forget, you will receive good when you do good. Only in this way, for most of us, will the gates of blessing open wide in 1910. May the life and word of our Master strengthen you for His service during the days of the year we are now entering.

LUTHER M. KUHNS,
General Secretary L. L. of A.

Fitting Luther League Activities into Church Work

BY REV. H. F. MARTIN.

A FEW preliminary words are necessary with regard to the qualities and characteristics of a Luther League whose members will be active in church life and work.

First. The heart of the Luther Leaguer must be truly converted.

Second. The affection of the heart must be strongly set on the church.

Third. The desire of the heart must find definite expression. A converted heart is the first quality, and an inquiry into the condition of their hearts is one of the duties of all those who have lack of affection for the church, or an indefinite manner of showing it. Unless the heart of the Luther Leaguer is set on the church the motto of the League is meaningless, and the motive for service wrong. Definiteness is most essential in the accomplishment of results. Let each Leaguer select one particular path of service, and follow in that path. The church does not lack helpers so much as efficiency in helpers. This does not deny the Leaguer an interest and co-operation in all departments of church work, but as in the world of science the specialist is the successful man, so in the world of religion the efficient worker is the specialist.

As to the manner of fitting the activities into church work:

First. My judgment is that greater good can be accomplished by appealing to the Luther Leaguer from the standpoint of the organization. If the Superintendent of the Sunday School needs teachers let him appear before the League at a regular meeting, and present the need, and ask the League to furnish them. He should state the age and sex of the class, and give other characteristics that would guide the League in the selection of the right teacher. In such case, the teacher called for by the superintendent, and regularly chosen by the League, will feel a double responsibility; first, to the church of which he is a member, and, second, to the organization which has chosen him for that special work.

Such an appeal will suggest the need of a teacher training class, and as the material for teachers comes largely in many schools from the League, it would be a proper activity of the League to make provision for such a class under the guidance of the superintendent. This method is in accord with the latest thought of many of our best writers who are emphasizing the social side of Christian life, and putting to the front the teaching of Christ with regard to the kingdom of God, rather than the individualistic teaching of the Master.

Second. Definiteness and concreteness are essentials in obtaining results. Young people, under the direction of a sympathetic and helpful pastor, will put forth great endeavor, if that endeavor is clearly outlined, and certain concrete results expected. The writer has used with excellent effect a plan known as the Inasmuch Service. A great stack of letters have been returned by the young people, and on the back of the sheet is a statement of just what was done, and the date of the call. This plan has the merit of being concise, definite, and productive of result. The purport of the printed form given below can be seen at a glance:

"THE INASMUCH SERVICE" FIRST ENGLISH LUTHERAN CHURCH.

Dear Fellow Worker:

Kindly call on ..... of ....., and if possible, before next Sunday. The following underlined words will indicate the reason for this call, which please note.

This friend is a visitor, a newcomer, a student, employed in the city, an absentee, sick, in sorrow, needing help; *might accept an invitation* to hear next Sunday's a. m., p. m. sermon; to present a child for baptism, give name to the Cradle Roll, send to the catechetical class; *might attend* our regular services, the Sunday School, the Luther League, the catechism class, the Missionary Society, the Ladies' Aid, the mid-week prayer meeting; *become a member* of the Home Department; *might appreciate* a friendly visit, a half-hour's reading from God's word, or a Church paper, a gospel song, a word of encouragement and cheer.

Kindly report Sunday p. m., or at the mid-week service.

Yours in the work of the Master,

H. F. MARTIN, Pastor.

Third. Enthusiastic insistence, pleasant persistence, and a vivid presentation of motive and destiny are, at all times, and everywhere, needful to keep young people up to the highest and truest effort.

No plan will succeed of itself. Back of the plan must be intelligent and pleasant direction. No plan will succeed without insistence upon it by a leader's voice and personality. Enthusiasm, joyfulness and perseverance will make a poor plan accomplish much, but without these stimuli a good plan has a choked channel.

Young people must realize the motive and destiny of the League. It is not an organization that exists for itself. It was never organized only that it might perpetuate itself. It was not meant simply to be a vehicle of devotion, and a gathering for prayer.

Nor is it any more a social club, a literary society. It is not monastic in its nature, but its members are to go out from it into larger and better service for the Church.

Its devotions are necessary for the inspiration of its members and yet the devotions are only the meals of the spirtual life. In the strength of that nourishment, some work is expected. The social life of the young people can be conserved, elevated and made truly Christian through the Luther League. From books and papers can be gathered information about the doctrines of the Church, the missions of the Church, the varied work of the Church and noble needs of great men of the Church. This is literary in its nature, but inspiring in its result.

We have given as three characteristics of an active Luther Leaguer: a converted heart, an anchored affection, a desire finding expression. As to the manner of directing the activity, three essentials have been noted: appeal through organization, definiteness of plan, pleasant insistence and proper presentation of destiny.

In conclusion, dear Luther Leaguers, hope of the church, and conservators of our Christian nation, forget not to pray. Nehemiah asked God for the hardest thing to do and his prayer was answered and he accomplished his task. Daniel prayed three times a day, and so did David. The example of the great men of the Bible would inspire you to pray. Luther prayed, "God, give me Germany for Thee," and God gave him Germany. John Knox prayed, "Give me Scotland, or I die," and God gave him Scotland. Pray every day that God would give this land into the fellowship, and peace and love of the Christian religion. When thou dost enter into thy closet, pray. Where two or three are met together in His name, pray. In the assembly of the congregation, lift holy hands in prayer. The Lord bless you richly, and give you the kingdom now and forever.

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Gold or Iron

"Gold is the most valuable of all metals," you declare. Are you sure? Gold, it is true, is the most precious of the metals and the highest-priced; but if we are to estimate the value of a thing on the basis of its business, then gold would not be by any means the most valuable of our mineral products. We are told that—

Iron vessels cross the ocean;
Iron engines give them motion;
Iron pipes our gas delivers;
Iron bridges span our rivers;
Iron stoves for cooking victuals;
Iron ovens; pots and kettles;
Iron horses draw our loads.

If you were to try now to name half as many uses to which gold is put you could not do it. We could do without gold, for silver and copper would take its place, to a considerable extent. But what could we do without iron?

—•—

Why We Go to Chuch

To worship God.

To hear His word.

To receive assurance of forgiveness of sin.

WE COME—for comfort.

To find help and strength for the tasks of life.

To satisfy the needs of the soul.

To show that we are on the side of Jesus Christ.

MUST we go to church?

We must, nay, we WILL go, if we value these things.

The Story of a Little Shepherd Girl

BY J. H. WUNDERLICH.

WHEN I saw her first some years ago she was about two years old, carried on her mother's arms to our tent, which we had pitched in Talapalli. I was then new in the country, and this was my first trip in the district. I did not know much of the Telugu language then, but I could see that this tall woman, Yellamma, the mother of the little girl, had a special *manavi* (request) to make. I was told afterward that she wanted Dr. Albrecht to make peace between her and her husband and persuade the latter to take her back again to his house. Her husband, Narasayya, had driven her away, as she was said to be a bad woman. For the little girl's sake Dr. Albrecht called Narasayya and succeeded in reconciling husband and wife. Narasayya took her from her parents' home again to his own. I believe for the little girl's sake only.

Besides this little girl he had a big girl and a boy, the children of a woman who kept house for him before his legal wife, Yellamma, whom he married when she was a little girl, grew up. However, this woman was dead when Yellamma came to his home as his wife. Yellamma's father had made this arrangement for Narasayya, his son in law, because Yellamma then was only a child, and this is a frequent heathen custom in India.

As Narasayya wanted to become a Christian, he asked us to take the elder girl with us to Rentachintala, to teach her and bring her up as a Christian. We agreed, and very soon afterward Narasayya brought her to Rentachintala. She was baptized and given the name of Julia, and was admitted into the Rentachintala Girls' Boarding School, where she was more than a year, when she took sick with fever. We sent for her father, who begged us to allow him to take her home until she was better again. But Julia never got better. She was called to a more beautiful home than her father's—her Saviour's. Narasayya came to bring us her last salaams and thanks for all the kindness she had received while she was here with us. He said the whole village was present when Julia died, and wondered at her strange and beautiful death. She was not sad at all, although she knew she would not live. She told her father not to cry, but to be glad that she so soon would be with Jesus in His beautiful home, where there was never any sadness nor sickness.

Narasayya formerly was a rich man. He had large property, fields and sheep. But on account of an altercation with some Government official it was all confiscated by the Government. He recovered it again and could have been a happy man, had it not been for his good for nothing wife. She left him to live with another man, and took the little girl along with her.

When Dr. and Mrs. Albrecht came again to Talapalli, Narasayya begged them to rescue the child and take her away from this bad woman. He took them to the woman's house, picked up the little girl in their presence while she was fast asleep on a cot, and carried her to his own home. The woman, seeing this, was furious, and told him: "You will not live long to enjoy this little one."

Before Dr. and Mrs. Albrecht left Talapalli Narasayya brought the little girl to the carriage and begged them to take her along to Rentachintala, where her sister Julia before had been so happy. He made them promise him never to let his child fall into the hands of her bad mother. He said: "I know she will carry out her threat, I will not live long any more; but at least I have saved my child from a life of wickedness." Dr. Albrecht promised him to protect the little girl, and never let her go back to her bad mother, even if something should happen to Narasayya. So he lifted the little girl into the carriage and wanted Dr. and Mrs. Albrecht to take her right with them to Rentachintala. But when they did not want to take her that very day, Narasayya brought her afterward to Rentachintala and had her baptized. Little Sundari then was put into the Rentachintala Girls' Boarding School.

She was too young to understand the danger her father was in. It even was a shock to us when very soon after this the teacher from Talapalli sent word that Narasayya was found dead on his cot in his field, where he had watched during the night to prevent the red chillies from being stolen. His head was crushed in.

We sent word to call right away for the police, but we heard afterward that nothing whatever was done about this murder. The

police did not even call Dr. Albrecht as a witness in the case. When the Doctor heard that the police had taken a bribe of Rs. 50 to cover up the whole case, he went to see the collector about it, who sent the police inspector to Talapalli to inquire into the case in the Doctor's presence. By cross examining the boy it was found that the silver bangles which Narasayya wore until the last were in possession of his son's wife. The son swore he never had come near the corpse of his father until after they had called the police. Where, then, did he get the bangles and who took them off?

However, the police inspector was not very enthusiastic about the whole affair, and it was all covered up again.

Some time afterward Narasayya's son, who is a Christian, came to Rentachintala. Dr. Albrecht firmly believed that he knew who killed his father. He would not let him come near the house until he would come with the intention of telling what he knew about the murder.

The boy, who formerly had come very often to see his sisters in the boarding school, now was very much afraid that *he* might be charged with the murder. However, he was very anxious to see Dr. Albrecht and finally sent word, if he would only let him come near, he would tell everything he knew about it. So he was admitted, and after Dr. Albrecht had talked to him very earnestly he began to cry and confessed everything.

Yellamma, his stepmother, had come to him in the evening before the murder and had induced him to go along that night. However, the death blow had been struck by a heathen, a Madiga, to whom she had promised money. After this he had taken off the silver bangles.

Yellamma's reason for the murder of her husband was to get the child, whom as the legal heir of the property she expected to marry to her own brother. By this arrangement, although her husband had disowned her, she could have enjoyed the income of the property. It may be she also promised a share to her stepson if he would help her to kill Narasayya, because he, as the son of this first woman, had no legal right to the property.

Dr. Albrecht at once sent for the Government official, the Tahsildar, who came to our bungalow and wrote down the confession of Narasayya's son, and Dr. and Mrs. Albrecht's statement in regard to the woman threatening to kill her husband.

The boy was taken away by the police and was put in prison. We were sure that Yellamma, that heartless, cruel woman, now would be punished justly.

This happened the day before we went on our furlough. In order to save the property for little Sundari, Dr. Albrecht paid Narasayya's debts and gave charge of the house and property to an uncle of Sundari, to cultivate the fields, pay the taxes, and take care of everything until he should return from his furlough. This uncle warned us to take good care of little Sundari, as the mother tried to steal her. Even without this warning Dr. Albrecht considered it a sacred duty, on account of the promise he had given to her deceased father, to do everything in his power to protect the child from ever falling into her mother's hands.

Therefore, upon our leaving India, Sundari was taken to Guntur, 100 miles away from her native village. Yet soon afterward the mother found it out, and she was seen in Guntur. The missionaries, therefore, sent Sundari to Masulipatam and gave her into the special care of the missionaries there.

Being carried about so much and passed from the hands of one stranger into the hands of another, the poor little girl was so frightened she hardly spoke to anybody. Besides, in Masulipatam, the ladies talked to her only in English, a language she did not understand. However, as she was very young, she picked it up rapidly and soon felt quite at home and happy there. But Yellamma traced her even to Masulipatam through her name, "Sundari." When she appeared in Masulipatam the ladies did not know how to protect Sundari any longer, but felt they had to keep the promise given to her father.

So poor little Sundari, who had just gotten used to the many new faces and felt just a little at home, was taken away again. She was taken by one of the Guntur missionaries far away from the Telugu country to the Mahratta country, to Pandita Ramabai's home in Mukti.

I think everybody can imagine what the poor little girl felt. Again strange faces, not one word of her mother tongue, and not even English, the language she had learned in Masulipatam. Although Ramabai was very kind to her, how could she feel happy and at

home among those whom she could not understand?

She then was five years old and stayed at Ramabai's one year. Upon returning to India two years ago Mrs. Albrecht went to Mukti to bring her back again to Rentachintala. As soon as Sundari saw Mrs. Albrecht her little face brightened up, and although she was only four years old when we left India, she had not forgotten Mrs. Albrecht. At the railway station Ramabai asked her: "Don't you want to stay here with us, Joanna?" (This was the name by which she was known at Mukti, so that Yellamma could not trace her again.) But Sundari clung to Mrs. Albrecht and was happy to go back with her to Rentachintala, although she could not talk to her. She had forgotten the Telugu language. She could understand it only a little. She even had forgotten the English she had learned in Masulipatam. So poor little Sundari did not speak one word on the whole long journey home. Even for some weeks in Rentachintala she did not open her mouth. How we all pitied her! I believe on account of not being able to speak Telugu any more she sometimes longed to be back again in Mukti, where at least she could talk to her friends.

Upon our return to the Palnad we were perfectly astonished to hear that Narasayya's son had declared that nothing he confessed at the time to Dr. Albrecht and the Tahsildar was true. He said he had been frightened and had made up the story. He therefore was set free. Yellamma, who had appealed to the Government to get possession of her husband's property, was given charge over everything. Sundari's uncle, whom Dr. Albrecht had given charge over the property, she drove out of the house, out of which her deceased husband had driven her, and had meant her never to enter again. Such an injustice could not have happened had Dr. Albrecht not been on furlough. Yellamma knew very well that not she, but Sundari, was the only one who had a right to the property. She also knew that Dr. Albrecht would not keep quiet until justice should be done to Sundari. Therefore she first brought a charge of kidnapping against Dr. and Mrs. Albrecht before the magistrate. When this case was dismissed she tried to steal Sundari. She appeared suddenly in school or on the street, when the girls came home from school. As Sundari had grown so much since her mother had seen her last, she did not at once recognize her own child, but picked up another one and tried to carry her off. But the screams of all the girls frightened her and made her put the child down again and run away.

When she found she could not get the child in this way she appealed to the Doctor again. He would not hear her, but she ran after his horse for three miles, begging him to baptize her and allow her to take the child.

Of course, Dr. Albrecht could not receive such a woman into the Church. Besides she was not in earnest at all. She only thought of this as a way of getting the girl. Therefore, when she did not succeed, she appealed again to the Government for the recovery of the child. If again injustice shall be done, we will not be able to hold Sundari any longer, and will not be able to keep the promise given to her father.

Little Sundari, who has gotten over her fear entirely, is happy and doing well in school. She has found a home at last after many a long journey. But will she have to pass finally into the hands of her bad mother?

Almost at every evening prayer the boarding girls, and especially little Sundari herself, prays the Lord not to let her be taken from here by her bad mother. Sundari was very fond of her father, and now she is so afraid her father's fate will be hers if her mother should succeed in getting possession of her. May the Lord hear the prayer of this little shepherd girl, in which we all join.

RENTACHINTALA, INDIA, Octoebr 28, 1909.

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It is often the strong man that falls before the power of evil. If Samson had been a weaker man he might have been a safer man. He would have been less self-confident, more vigilant and cautious. But he believed himself equal to any emergency. It is sometimes the young man of brilliant talents, superior advantages, and splendid fortune who goes down in time of temptation. Let not the strong man glory in his strength. Trust in the Lord. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever."—Ex.

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The Bible is like a mariner's compass at sea. It is hung, as it were, on the pivots of God's providence, and points out the way for us to sail our ship upon the sea of life.—W. W. Newton.

Luther League Topics

Quinquagesima. February 6, 1910.

The Bondage and the Exodus

Acts 7:6-36.

Topic reviewed by Rev. Paul W. Koller.

Questions for brief papers or short talks:

What was God's purpose in the "bondage" of the children of Israel? What made Moses great? What is meant by "God hardened Pharaoh's heart"?

Truths for our own lives:

I. The moving, guiding and governing power behind the apparent order of things is God. Men plan and act—they think they are deciding the destinies of men and nations; but God really moves the forces of the universe. The people and the nations who forget to take God into account are foolish in the extreme.

Pharaoh thought that he was the arbiter of the fate of the Hebrew people, but he was not. God was and is supreme. And here in this part of the history of the children of Israel we have striking evidence of how He carries out His plans and keeps His promises. The exodus of the Israelites marked the first stage in the fulfillment of God's promise to Abraham and to the patriarchs, to make out of their seed a great nation (Gen. 15:5; 17:1-8; 18:13). They came into Egypt a family; they go out a nation.

II. As the bondage of Israel is a type of the bondage of sin, so the deliverance of Israel is a type of the rescue from bondage of the human soul. For this purpose Christ came, to free men and women from the bondage of sin and the world.

To be a Christian is to come out from the bondage of sin, of evil appetites and passions, and to stand forth free. This freedom is what man most needs and it is offered to all. But alas! all men do not seem to want it. When Moses came to the Hebrews to deliver them, they asked to be let alone. But all the same it is what men need. Sin and the world put fetters upon us. They bind us as with a cart rope. They put us under bondage to fears, sorrows, customs and passions that should never have dominion over an immortal being.

Christ came to free us and make us masters and gave us opportunity to use our God given powers. "If Christ shall make you free, you shall be free indeed." There is nothing greater than to be a freeman in Christ.

III. We almost envy the pilgrims of the desert their clear and certain guidance of God. They had only to look at the moving of the pillar of cloud to know when and where God wanted them to go. And yet God just as certainly guides and leads His people today, and has established ways in which we may know His will. We have no pillar of cloud and fire, but we have the infallible word of God as a lamp unto our feet and a light upon our pathway.

Our Church fathers called it, "The only infallible rule of faith and practice." And what a vast host it has guided through the wilderness to the promised land. We have also the peculiar help and instruction of the Holy Spirit. Christ said to His perplexed and sorrowful disciples when He was about to leave them, "I will send the Spirit who will guide you into all truth, who will help you and lead you." God has not left us without guidance.

IV. The shed blood saved. Only in those homes where the blood of the Paschal Lamb marked the doorpost was there safety. The blood of the lamb was their salvation. It typifies the great truth that we are delivered from death by the shed blood of the Lamb of God.

This lesson should strengthen our faith in the sacrifice of Christ.

Lent I. February 13, 1910.

Perseverance in Overcoming Temptation

(Gerhard's Meditation XLII.)

I Peter 1:3-9; 5:8-11.

Topic reviewed by Rev. Paul W. Koller.

Questions for brief papers or short talks:

Is it possible for good to come out of temptations? What temptations are the hardest to resist? What does "Lead me not into temptation" mean?

Truths for our own lives:

I. It is no sin to be tempted. In fact, since Adam no one has ever lived who has not been tempted. It has been said that if we were to search for some moral designation of our race we could not find one more deeply and widely true than that ours is a tempted race.

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 31 by Luther League Review, Box 876, New York, N. Y.

When we think of the leading characters of sacred history—Abraham, Jacob, Moses, David, Solomon, Elijah, John the Baptist, Peter, Paul, John—we know them all to have been tempted, and all more or less yielding. Even the Perfect One met temptation, only He conquered.

As with all men, so with us. We are tempted constantly. The humblest Christian may be tempted to grow complacent over humility, and the most consecrated laborer is in danger of self righteousness. Temptation is universal and there is no sin in being tempted. Temptation, however, becomes sin when we meet it, encourage it and yield to it. There is something in every one of us to which some form of temptation appeals, and when that from without meets a desire from within—that is the danger moment. Therefore our Master exhorts, "Watch and pray that ye enter not into temptation." A person enters into temptation when he willfully places himself under the influence of enticement to sin and consents to parley with it. We all have our vulnerable points. Guard them most carefully.

II. The only place to successfully resist temptation is at the thought. There is a very close connection between thinking and acting. We often wonder how, under a seemingly sudden temptation, certain persons have fallen from high positions into disgrace and ruin. If we knew the secret history of thought we would see the reason. It is the harbored thought of sin that weakens our moral nature and when the strong wind of temptation strikes us we fall. No man goes to hell suddenly, and few men are overcome at the first thought of sin. If we can combat thought we are usually safe. This makes the will the battle ground for every one of us. If evil desire controls the will sin reigns. If Christian conscience controls, grace reigns.

III. The power to overcome temptation is of God. The way of life is strewn with wrecks of lives that have trusted in their own strength to resist the winds and tides of temptation. We need a strength and help that is mightier than our own. That we can get. Our Lord and Master is very eager to help us. He knew temptation, and, while He was without sin, the temptations were real and heart searching which He had to undergo. He understands what it means for us to fight against temptation, and His sympathy is with us. He conquered sin for us. In Him we are strong. This Lenten season turns our hearts toward Christ and His sacrifice for us. It was for us, tempted and tried, that He gave up His life, that through Him we might conquer.

Let us hold fast to Jesus Christ, steadfast in the faith.

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Lent II. February 20, 1910.

The Saving Efficacy of Prayer

(Gerhard's Meditation XXV.)
Jonah 3:1-10; Matt. 7:7-12.)
Topic reviewed by Rev. Paul W. Koller.

Questions for brief papers or short talks:

For what kind of help were most of the prayers, in the Daily Bible Readings? Is praying natural or a superstition of our religion? What is the sphere of God's help in answer to prayer? What should we do when our prayers do not seem to be answered?

Truths for our own lives:

I. From our study of the Scriptures we learn that the range of things to be prayed for is as wide as the need of the human heart and life. Abraham's servant prayed and God directed him to the person who should become Isaac's wife. Jacob prayed and peace came between him and Esau. Samson prayed and God showed him the well of water and his life was saved. David prayed and God defeated the counsel of Ahithophel. Daniel prayed and God made him able to tell the dream to the King. The leper, the blind man, the Syro-Phœnician woman prayed and they were healed. There is no limit to the blessings that may come in answer to prayer. Our Lord himself taught us to pray for our daily bread.

But the prayers we make for spiritual things are the most important of all. The greatest need of the human heart is to be right with God. To be released from the bondage of Satan and to be a true child of the King. "What shall it profit a man if he gain the whole world and lose his own soul?"

II. God does not desire our prayers that they may tell Him our needs. He knows even before we ask. The prayers of God's children are, however, pleasing to God. They show our dependence and submission. By praying, our wills are brought into submission to His will. And this is a most important thing. Paul prayed that the thorn might be removed, and while God saw fit to let it remain, yet Paul was profited, for his will bent more and more to God's will and Paul grew in devotion

and grace. What a great profit for us all—our wills made submissive to God's will!

Then, too, by praying we become better prepared to receive. It has been the experience of every one who has asked in prayer, that when he came asking out of fancied merit or right, that the answer seemed far off. Only when we come feeling our unworthiness and acknowledging our dependence are we ready for the answer.

III. There are two things that make prayer effectual. Two things that bring results. I might speak here of many things—of earnestness, of humility, of perseverance—but all may be summed up in two things. A prayer to prevail must be one of faith. Faith in God the Father as creator and ruler of the universe; faith in Jesus Christ the Saviour, who now liveth to make intercession for us. There must be this faith that the Godhead hears, is concerned, has the power to grant our requests, and that He will answer them for our good. "Whatsoever ye ask in prayer, believing, ye shall receive."

There is also another element in effectual praying, which I fear we sometimes have forgotten. It is found in this statement of Christ, "Whatsoever ye shall ask the Father in *My name* He will give it you." This is asking by virtue of and because of our identification with Christ. His name is His person. When we so ask and are really one with Christ, God looks on us not as we are in ourselves, but on us as we are in Jesus Christ. And to His Son God denies nothing. Let us be one with Christ; then will our prayers prevail.

Lent III. February 27, 1910.

The Wiles of the Devil

(Gerhard's Meditation XXVII.)

Matt. 4:1-11.

Topic reviewed by Rev. Paul W. Koller.

Questions for brief papers or short talks:

Just at what point in His life was Christ assailed by the devil? Was the temptation of Christ a real temptation? Who are subject to the wiles of the devil? Will the time of temptation ever be over?

Truths for our own lives:

I. Much has been said about there not being a devil. Men tell us there is no such a being. That there are simply two great adverse forces in the world—one the force of good, the other the force of evil—or light and darkness. These are constantly contending.

The writers of sacred Scripture, however, did not so believe. St. Paul said to the Ephesians (Eph. 6:12): "Ye fight not against flesh and blood, but against principalities, against the rulers of the darkness of this world." And again, in Ephesians 2:2, he speaks of "the prince of the air, the spirit that now worketh in the children of disobedience." One thing is certainly sure. We contend in this life with more than a tendency in our own hearts, with more than an adverse force in the world about us. In this sense, at least, there is a personal devil; the spirit that assails and tempts us, plans, conspires, tempts, executes, he lays traps for unwary feet and comes with such cunning as no mere force possibly could. Surely the doctrine of an evil spirit, tempting, seducing and deceiving, casts no deeper gloom over human destinies; rather it has gleams of hope and consolation in it. One might despair if all evil came out of one's own heart. But if an enemy has done this, you may know, with God's help, how to fight him. Certainly our Lord was under the stress and strain of the temptations of Satan. And so are we. Let us guard against him as a cunning foe.

II. Satan seeks out the weakest spots in our natures and there makes his attacks. All of us are vulnerable at some point and there he assails us. He does not always come as a roaring lion; if he did he would not be half as dangerous as he is. He garbs himself in many attractive ways, but he is the same devil and our enemy.

The brilliant Dr. Jowett said recently, in speaking of the devil: "The devil I am most familiar with is the devil who is described by Paul as the prince of the air. My devil, my mighty devil, does not come to me like a roaring lion; he always comes to me like an atmosphere. He lowers the temperature. I go into my vestry, I am warm with the spirit of service; I leave it for my pulpit and the prince of the air breathes on me and I enter my pulpit chilled to the soul. I kneel for fervent prayer; he comes to lower my temperature."

We all meet him often thus. We are full of high purpose, determination to serve and love for Christ and His Church. Then he comes and chills us and our service is cold and dead.

III. It will help us to learn, from the temptation of Christ, the true guiding principle of life. "Man shall not live by bread alone, but by every word that proceedeth out of the

mouth of God." Thus our Master answers Satan at his first assault.

The body with its satisfactions is not the main thing, after all. There is something more important than this. Man is possessed of a soul that lives forever. For that soul's life he must be concerned above all else. God's word is the life sustainer of the soul—it is the true bread of life. When we have deeply grounded in us this great life principle of the supremacy of the spiritual over the material it will be found to be a mighty help in resisting the wiles of the devil. The only invulnerable armor is the armor of God. Ephesians 6:13: "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day."

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Book Reviews

RELIGION AND MIRACLE. By George A. Gordon, Minister of the Old South Church, Boston. Pp. 244. $1.30 net. Published by Houghton, Mifflin Company, Boston and New York.

This volume represents another effort, so many of which have been put forth in recent years, to make the Word of God subordinate to human reason wherever there is any apparent conflict between them. In this case the conflict considered is that between natural law and miracles; and, as usual, the latter, that is, God's intervention at any time past in the natural order of His universe, is disposed of as unnecessary, and therefore impossible.

To show the author's intent and method it is necessary only to note his position on the miracles of Christ's virgin birth and His resurrection.

The virgin birth this author terms a "tradition," and he reasons that because the second and the fourth Gospels disregard it, we may disregard it. Then he launches into a eulogy of parenthood, and concludes that in the same sense "that children in worthy human homes are born of the Spirit" Christ was conceived of the Holy Ghost, and in no other sense is this statement true of Him. The resurrection of Christ he regards as a *spiritual* resurrection only, hence in no sense or effect a miracle.

The process of reasoning by which he arrives at these conclusions is ingenious, but it is labored and illogical. For instance, if we were to adopt for all the statements about Christ's life this method of disregarding those which are omitted from any two of the Gospel records, we should leave very little of the record remaining as reliable. And one instance after another of similar unsafe and illogical reasoning could be cited in this author's work. The self imposed dilemma from which he labors so hard but vainly to extricate himself is created by the assumption that the divine Author of natural law either can not or will not suspend for a single moment the operation of that law, no matter what might be the reason or necessity for such suspension. So far from proving that the Christian religion does not depend upon miracle does Dr. Gordon in this volume come that if he could actually prove his contentions he would utterly destroy the Christian religion.

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A Greeting from Our President

THE president of the Luther League of America recently addressed the following letter to a Luther League convention in the West, and it is reprinted here that all our readers may have the benefit of it:

"Greeting to the Luther League of ———, and best wishes for a bright, interesing, instructive, spiritualizing conference, which will bring forth fruit in each congregation represented in this convention. If our ministers will help our Luther Leaguers in the work which they have undertaken in the Church, and the Luther Leaguers will not only sympathize with, but be ready always to assist in, the efforts of their pastors, the life of the congregation will be assured. Not long since we read of a church every member of which was in the Sunday school, and every member of the Sunday school in the congregation. We are looking forward to the day when every young man and young woman in each of our congregations will be connected with the Luther League, not only in name but in act, and thereby our churches will be noted for their earnestness and activity in every good work.

"Let me pass on to you the advice to some delegates who were departing for a conference: 'Put, get, hold, share: Put all you can into the conference; get all you can out of it; hold fast to the best things said and done; share the best things with others.'"

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE
Luther League of America
IN THE INTERESTS OF
The Lutheran Church and her Young People.
Edited by E. F. EILERT
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Editorial

Organization is simply a means to an end. The Luther League is properly an agency or department of the Church, and in no sense a separate Church or organization. It is its duty and its privilege to work for the congregation to whose membership it owes its being and its life. The Luther League is made up of the body of the Church, and it should keep in vital touch with the Church, ready at all times, under proper authority, to devise measures for the extension and improvement of the congregation. The organization, therefore, should never be permitted to overshadow the end for which it was created. It should serve the congregation and its youth in the most perfect way possible. A perfect machine has not a single wheel either too many or too few, and so a complete Luther League has such officers, committees, rules of order, etc., as are sufficient to make everything work smoothly for the end in view. All parts of this equipment should be tested. If there is a real work to do which the League can do, let it undertake it willingly without hesitation. The great purpose of the League is work. What it often needs in many places is simply to be put in touch with work required to be done. By giving work and responsibility to its officers and its members is one of the ways of developing workers and making this organization efficient.

—•—

As members of the Church each one has a personal responsibility. The hope of the Church lies in its workers. Definite work is required; work in which each individual member may engage. This is a need many of our pastors feel, and it is a need in many congregations to give them propelling power to move forward. It is a claim of Church membership by far too few have recognized and acknowledged. In developing a trained body of Christian workers in each congregation the Luther League may find a sphere of usefulness. If you only win and develop one or two additional workers do not be discouraged. The work of the world is done by a few. Each additional worker adds to your strength.

—•—

The culmination of true repentance is confession of Christ. The last step in becoming a true disciple of Christ is the public announcement of faith in and love for Christ. By all that is right and honorable this is what we owe Christ. Whole hearted love, complete consecration and unfailing allegiance is due to Him from us. There is not in the mockery of the world today that sting that there was years ago when it meant martyrdom to stand up for Jesus. An open confession of Jesus will give you peace at heart and stimulate you to greater deeds of courage and strengthen fellow Christians.

—•—

Jesus Christ is the bread of life. He is this because He is alive and because He gives life.

In Him we see the gift of God just as the wheat is from which our bread is made. He is the staff of life as is the bread we eat. He was broken and bruised as the wheat is ground in the mill. And like bread, to be helpful to us we must not simply look at Him, but we must partake of Him. He is bread to the hungry and drink to the thirsty. And the life God the Father wills for us through Jesus as the bread of life is not merely deliverance from sin, but it includes the blessedness of everlasting life at God's right hand in heaven.

A right apprehension of Jesus Christ as the Saviour by the worldly minded would mean their acceptance of Him. But for this there can be no ignoble aim. Something higher than to dwell in a well fed body, something greater than to enjoy the vainglory of earth that so soon fades away, is the true destiny of the soul. Man's life is not to live to eat; not bread alone is man's life, nor the abundance of the things which he possesseth. Life properly viewed is a great opportunity for glorifying God and serving our fellow men. It is an ignoble aim which makes life an opportunity for ease, or as the chance for the acquisition of wealth, with nothing nobler in view.

One of the most important questions a young man or a young woman can ask is, "What shall we read?" Reading can scarcely be offered as a substitute for a liberal education. It can to some extent compensate for the loss of that advantage; and where there is the possession of a college education, it can do much to add to one's attainments. Our lives are to a greater or a less extent molded and fashioned by what we read. A right choice of what we read is, therefore, important. History, biography, autobiography, fiction and science—all have their place, and there is need of thought in carefully adjusting one's time to give each its just proportion. But important as is the question and its answer, "What shall we read?" of greater importance is it that we read. It is not the asking of the question, but the reading itself, that is to give to each one the results sought after in the asking. It is reading, reading, that "maketh a full man."

Bible study is one of the great subjects upon which much is said today. Many helps are published to aid in this. There are Bible classes, and Bible lesson courses, and textbooks, and commentaries innumerable. All these direct attention to the need and benefit of Bible study. There is, however, an old and good way to get acquainted with the Bible. This old way is to get hold of a Bible and read the Bible. Get right down to it in simple earnestness and read the Bible. With ordinary care and diligence, there is no method, in our judgment, that can supplant the old way of consecutive daily and steady reading of the Bible itself. It is to read the Bible, and to keep on reading it, that gives the largest actual Bible knowledge.

There are plain Christian duties that call for the performance of their doing. There is agreement about these plain, simple Christian duties. But why not do them? We know, for example, that we ought to sustain our own Church and the general work of our Church. Yet do we not too often allow debts to accumulate and matters to drag? Is it right? We know it is not right. We fail frequently because we simply do not do exactly what we know we ought to do. Our theory is right. Our impulses are in line with our theory, but here comes the dry rot of the whole situation —we either neglect or overlook the matter entirely. We would not do so in our own private affairs. Why not perform the doing of these plain, simple Christian duties. It is the only way to make a success of Church work. It is the only way to experience the larger blessings of the Christian life. The same spirit with which we beget success in our private affairs will engender enterprise and success in our Christian duties.

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Daily Bible Readings.

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Tuesday, January 25—Prov. 1:20-33.
Wednesday, January 26—Prov. 3:1-18.
Thursday, January 27—II Kings 22:8-20.
Friday, January 28—Neh. 8:1-12.
Saturday, January 29—Acts 17:1-12.
Sunday, January 30—Acts 17:22-24.
Monday, January 31—Gen. 46:1-7, 28-34.
Tuesday, February 1—Ex. 1:1-14.
Wednesday, February 2—Ex. 2:1-10.
Thursday, February 3—Ex. 3:1-12.
Friday, February 4—Ex. 12:1-14.
Saturday, February 5—Ex. 14:10-31.
Sunday, February 6—Acts 7:6-36.
Monday, February 7—I Sam. 26:5-25.
Tuesday, February 8—Ps. 73:1-15.
Ash Wednesday, February 9—Ps. 73:16-28.
Thursday, February 10—Matt. 4:1-11.
Friday, February 11—Matt. 26:36-46.
Saturday, February 12—Mark 13:28-37.
Sunday, February 13—I Pet. 1:3-9; 5:8-11.
Monday, February 14—Luke 11:1-13.
Tuesday, February 15—Matt. 8:1-13.
Wednesday, February 16—Matt. 15:21-28.
Thursday, February 17—Luke 18:35-43.
Friday, February 18—Luke 22:31-46.
Saturday, February 19—Luke 23:39-43.
Sunday, February 20—Jonah 3:1-10; Matt. 7:7-12.

—The Lutheran Theological Seminary, at Mt. Pleasant, S. C., has received a gift of $5,000 for its endowment fund from Mrs. K. E. Drafts, a member of a Baptist church, whose husband, a Lutheran, died four years ago.

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Our Churches and Institutions

In Some of Our Large Cities

New York.

—The festival of the Epiphany, January 6, was celebrated with a great Lutheran mass meeting. The character of this meeting was in keeping with the Epiphany idea—foreign missions. The principal speaker was Dr. J. H. Harpster, of the Rajamundry (India) Mission, who is home on furlough. The meeting, which was held in St. Paul's Church, in West 123d street, Rev. F. H. Bosch, pastor, was both instructive and inspiring.

Chicago.

—St. Paul's Church in December celebrated the sixtieth anniversary of the ministry of the pastor, Rev. Henry Wunder. Pastor Wunder was born in Muggendorf, Oberfranken, Bavaria, March 12, 1830. He became pastor of St. Paul's Church in 1851, and under his ministry this church became the mother of Lutheranism in Chicago, and practically in much of the surrounding country.

—Hope Mission, on the West Side, consecrated a beautiful new building on November 28. The audience chamber of the building will seat about 400 people. The cost, including the land, was nearly $12,000. The mission is less than three years old.

—The Rev. F. E. Stough has resigned as pastor of St. James' Mission.

—Unity Lutheran Church, Rev. David A. Davy, pastor, published a very interesting and beautiful souvenir order of service and historical sketch in observance of its fourth anniversary and in celebration of the event of its freedom from debt.

—Two of the Swedish Lutheran churches in this city have recently consecrated new houses of worship. That of Bethel Church, Englewood, Rev. A. P. Fors, pastor, was consecrated on Advent Sunday. It is a fine structure, costing about $52,000. This church has a membership of 725. The other new edifice referred to is that of Augustana Church, Hyde Park, Rev. V. H. Hegstrom, pastor. This building cost $22,000, making the total value of this property $30,000. One of the philanthropies of this congregation is a hospice for young women.

Washington.

—Rev. Charles E. Steck, D. D., pastor at Frederick, Md., has been called as pastor of the Independent Lutheran Church, of this city. This church is composed of members who some time ago severed their connection with the Luther Place Memorial Church.

Detroit.

—On November 14, the Rev. F. C. Longaker resigned the pastorate of St. Paul's to accept a call to the Pittsburgh Synod. For the present the Rev. Paul Roth, in charge of Christ's Church, Detroit, will have the care of both congregations.

—The Rev. A. Misch, of Batavia, N. Y., has accepted a call to Ebenezer congregation, this city, a mission of the Buffalo Synod. He was installed December 5.

Pittsburgh.

—The daughters of the late Wilson Miller, of this city, have given $3,000 as a means of perpetuating their father's benefactions to Passavant Hospital.

—Rev. J. L. Fisher has become pastor of St. John's Church. On account of its location this church is contemplating a change of its policy to enlarge its work along Inner Mission lines.

—St. Stephen's Church has called to its pastorate Rev. Charles L. Teufel.

Kansas City.

—Rev. John C. Schindel has resigned the pastorate of the First Church, this city.

Toledo.

—The Lutheran pastors of this city have succeeded in their efforts to have the children of their churches relieved of their work in the public schools at 2 o'clock in the afternoon for religious instruction.

Winnipeg.

—The mislocated First English Church has been sold and a fine new church has been planned and is to be erected at an early day on the favorably located lot on Ellice avenue. This lot, 100 feet square, purchased in July for $9,000, could today be sold for $15,000.

Denver.

—At the beginning of the pastorate of Rev. R. B. Peery, Ph. D., in St. Paul's Church, there was a debt of about $5,000 against the church. Gradually this has been reduced until it disappeared altogether at the end of the year just closed.

Miscellaneous.

—An effort is being made, under the direction of Rev. S. P. Long, D. D., to secure $10,000 for an addition to the Oesterlein Orphans' Home, at Springfield, Ohio.

—Rev. S. W. Owen has just celebrated the fortieth anniversary of his pastorate of St. John's Church, at Hagerstown, Md. The congregation presented Dr. Owen with a purse of nearly $800.

—The New Jerusalem, in Berks County, Pa., which was organized in 1744, celebrated in November the fiftieth anniversary of the completion of its present building, the third in which it has worshipped. The first was a log building, which it used until 1790.

—Rev. Ole O. Fugleskjel, a missionary of the

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United Norwegian Church, working among the lumbermen and Scandinavian settlers in Northern Minnesota and Canada, while on his way to Clementson, Minn., to conduct services, December 5, was caught in a blinding snowstorm, lost his way in a swamp, and was frozen to death.

—Rev. J. A. M. Ziegler, D. D., has become pastor of Trinity Church, Ann Arbor, Mich.

—St. Olaf College, Northfield, Minn., will receive $500 to purchase new books for its library from the estate of the late Knute Berg. Also $1,000 was bequeathed by Mrs. Anna E. Mohn.

—The Rev. A. T. Clay, Ph. D., in a recent address at the University of Pennsylvania, where he now occupies a full professorship, showed how the recent researches in the Orient are confuting the critics and establishing as historic the most strenuously questioned facts and personages. Dr. Clay is coming to be recognized as an Oriental scholar of the first rank.

—By the will of Mrs. Emma Falk, of Woodlawn, N. Y., a part of her estate is given to the Wartburg Orphans' Farm School and the Lutheran Church at Mount Vernon, N. Y., in addition to $3,000 left to the former and $2,000 to the latter.

—A new station is being builded in the interior, some miles from the Muhlenberg Mission, in Africa, by Rev. P. C. Pedersen, who reports a healthy climate and his own health excellent.

—Of the 4,000 churches in Madagascar, with about 500,000 Christians, 900 of the churches belong to the Norwegian Mission Society.

—The Board for Negro Missions of the Synodical Conference reports 32 stations, 33 missionaries, 1,900 members and 1,200 school children under its care.

—The Lutheran King, Gustav of Sweden, inaugurated a new departure for sovereigns recently by spending a day, disguised as a stevedore, carrying sacks of coal from a lighter. In an interview, after it was all over, the King said that this was only the beginning. He intended to mix with all classes of laborers, so that he might ascertain their opinions and wishes. Already, he added, he had obtained many valuable hints from the men with whom he worked.

—The Moody Bible Institute is planning for a special summer course this year to meet the needs of pastors, evangelists, returned missionaries and public school teachers during their vacation season. The course will cover the English Bible, the art of preaching and teaching, Gospel music, and the defense of Christianity against modern attacks. Dr. James M. Gray, the dean, will be supported by the larger part of the faculty of the institute, and several pastors and specialists of reputation selected from other institutions of the country.

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NATIONAL LEAGUE CONVENTION.

—The next convention of the Luther League of America will be held in Pittsburgh, Pa., October 25, 26 and 27, 1910.

—

Luther League of America Statement No. 14

From November 1, 1909, to November 30, 1909.

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C. T. A. ANDERSON, Treas.
Chicago, Ill., December 1, 1909.

Statement No. 15

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L. L. of Albert Lea, Minn.	4.00
New Jersey State League	5.20
L. L. of St. Mark's Church, Atchison, Kan.	1.35
L. L. of St. Mark's Church, Washington, D.C.	5.50
L. L. of New York City	16.21
	$37.96
Previously reported	1,146.27

DUES.

L. L. Central of Washington, D. C.	3.00
Total received	$1,187.23
Balance from former treasurer	61.40
Total receipts to date	$1,248.63

Respectfully submitted,
C. T. A. ANDERSON, Treas.
Chicago, January 6, 1910.

NEW YORK

New York City District.

—The business of the last City League meeting, which was held the day after Thanksgiving, at St. Paul's Church, was hurried somewhat, so that we could listen to Rev. Luther M. Kuhns. Any Luther Leaguer that missed this meeting certainly missed a very instructing and inspiring story. It happened in Japan. Rev. Kuhns was invited to speak of the Luther League to a committee which was appointed from a Lutheran mission. The meeting was called for half past seven in the evening. At a quarter after six the committee was all ready for its work with the secretary. Rev. Kuhns spoke of Japan's natural beauty and Korea's large historic interest. The Chinamen are the coming men of the East, he said. The Chinamen handle most of the money in Japan, China and surrounding countries. Secretary Kuhns also spoke of his visits to Lutheran missions in India and other countries of the Orient.

—The Luther League of the Church of the Atonement has arranged a lecture course on subjects of the Church work. The next lecture of this course will be on January 25, on the Deaconess Work, by Rev. G. U. Wenner, D. D.

Brooklyn District.

—In the last issue it was announced that the Brooklyn District League would hold its banquet this year at Christ Church. This plan has now been changed, and the banquet will be held this year at the Imperial, Fulton street, Brooklyn, where it was previously held. The Imperial has recently been renovated and enlarged. Last year there were 110 people present, but this year we hope to have the largest attendance ever. The committee in charge has been successful in obtaining a number of good speakers for the evening and have gone to the expense of having the hall decorated, and secured the best of music to make the evening enjoyable. We appeal to all local Leagues for their hearty support and hope that each League will be well represented. The dinner is informal, so that all may come direct from business to enjoy the evening.

—On Thursday, December 9, 1909, a Luther League was organized in St. Paul's Church, Coney Island, Rev. J. F. W. Kitzmeyer, pastor. This League has 35 members. President Fritschler, of the Brooklyn District League, was present and addressed this new League. This new League will apply for admission to the District League at the meeting this month, and will be the seventh new member added within a year.

Mohawk Valley District.

—At the annual meeting of the Luther League of the Church of the Redeemer, Utica, held November 22, the following officers were elected: President, Elmer H. Scovill; vice president, Miss Clara Guelich; recording secretary, Walter G. Sautter; financial secretary, Fred J. Ehrsam; corresponding secretary, Miss Pearl Breitenstein; treasurer, Miss Flora Hieber. Mr. Scovill declined the office, and at a subsequent election Mr. De Witt Southard was elected president.

—The Junior Luther League of the Church of the Redeemer, Utica, recently held its annual meeting. The following officers were elected: William Scharfe, president; Raymond Bucher, vice president; Marion Keever, secretary; Elma Oster, treasurer. The League is in a flourishing condition, both in membership and financially. The "Helper" and "Topics" are

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used and found very helpful. During the past year twenty new members were received. All the members are active workers for the League and Church.

PENNSYLVANIA

Northeastern District.

—The regular fall convention of the Northeastern District Luther League of Pennsylvania was held in St. James Church, Hobbie, Rev. W. H. Kline, pastor, on Thursday, November 4, and included three sessions. This church has been remodeled recently and presented a very attractive appearance. The opening service was conducted by Rev. W. J. Nelson, of Wilkes-Barre, with the president, P. Walker Banker, of Wilkes-Barre, in the chair. The credential committee reported an attendance of fifty-four delgates and seven visitors, the stormy weather causing the small attendance. The treasurer reported a balance of $88.28 in the treasury. The topic, "Why the Devotional Meeting?" was presented by Miss Lena Eitel, of Wilkes-Barre. This topic was well developed and aroused considerable discussion. The morning session was brought to a close by Rev. Smith, of Ricketts. The opening service in the afternoon was conducted by Rev. Heist, of Scranton. The topic, "What Benefits Do We Expect to Derive from Our District Organization?" which was deferred from the morning session, was presented at this time by Rev. Kline, of Hobbie, and proved exceedingly interesting. Rev. Ettwein talked on the State convention and its proceedings. The subject, "Personal Work and Personal Piety," was presented by Miss Rose Courtenay, of Gouldsboro. This was an exceptionally well developed topic and brought forth keen discussion. The topic, "The League and Modern Amusements," was presented by Warren Wireback, of St. Paul's Church, of Scranton. Greetings were extended to Rev. Ritter in his new home at Lancaster, Ohio, in recognition of his services to the Northeastern District League. The afternoon session closed with prayer by Rev. Kummer, of St. Peter's Church, of Scranton. At the evening session the vesper service was conducted by Rev. Koch, of Pittston. The

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Third Course

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first address was given by Rev. O. F. Ettwein, of Noxen, who took as his subject, "What Should Our Luther League Stand For?" The second address, "Our Youth and the Possibilities of the Future," was given by Rev. J. A. Bender, of St. Mark's Church, Scranton. After the singing of the rally hymn, announcement was made that a joint convention of the Upper Lehigh Valley and Northeastern districts would be held in the spring of the coming year, the invitation having been extended by Christ and St. John's churches, of Wilkes-Barre, and accepted by the League. The thanks of the delegates and ministers for the kind hospitality shown them while the guests of the Hobbie parish were then expressed by Rev. Koch, and the convention adjourned.

Catawissa District.

—In St. John's Church, Catawissa, Rev. J. H. Sandt, pastor, there has been organized a Junior Luther League of 47 members.

Berks County District.

—The January convention of the Berks County District Luther League, which is to be held in Trinity Church, will have "Foreign Missions" as the theme, with Revs. Drach, Fichthorn and Harpster as the principal speakers.

ILLINOIS

Chicago District.

—The regular delegates' meeting of the Luther League of Chicago was held on the evening of December 14, at St. Paul's Church, Rev. L. Harrisville, pastor. Rev. Luther M. Kuhns, general secretary, delivered an address on his travels in Japan and Korea which proved very interesting and instructive. The music was furnished by the Luther League Chorus, under the direction of Mr. Samuel L. Anderson, president of Chicago District League. Mrs. Robert Larson sang. The meeting was well attended and refreshments were served by the local society. The annual business meeting of the Chicago District League will take place January 17.

—Applications for membership in the Chicago District have been received from the Luther League of Rogers Park Lutheran Church and the Luther League of the Church of the Atonement. Rogers Park society has a membership of 30 and Church of the Atonement League 24.

—Reports show that the Luther League of Bethel Church has contributed during the past year $40, and Ravenswood C. E. Society $60, to their respective church work.

Galesburg District.

—The Luther League of Trinity Church, Rev. F. O. Hanson, pastor, has just made the last payment on the piano purchased for the church, and has gone into a plan with the Sunday school of the same church to raise $150 for the use of the church.

Tri-City District.

—The annual meeting of the District League was held at St. Paul's English Church, Dr. W. H. Blancke, D. D., pastor, Davenport, Ia., December 4 and 5. It was an interesting and instructive convention. Rev. Ira O. Nothstein, of Grace Church, Rock Island, opened the convention with devotional exercises. Mr. C. Edw. Carlson, of Moline, led in an instructive Round Table discussion, and after a banquet, served by the St. Paul's League, there were toasts on the general theme of "Christian Education," Rev. S. G. Hagglund, of the First Swedish Church of Rock Island, acting as toastmaster, as follows: "The Sunday School," by Dr. Blancke; "The Parochial School," by O. R. Karlstrom; "The Catechetical Class," by Rev. I. O. Nothstein; "The Luther League, or Young People's Society," by Mr. Charles Gesell, of Davenport; "The Christian Institutions of Higher Learning," by Mr. Claes Thunberg, of Augustana College; and reports of the Illinois State Convention, by Miss Eva Hasselquist, delegate, and J. H. Hauberg, president of the State League, and remarks by president-elect, Mr. From, and by the retiring president, Mr. Brissman. Prof. S. N. Carpenter, of Carthage College, gave the principal convention address on Sunday afternoon, having as his subject, "Tools for Carving Out a Destiny." He gave many valuable suggestions. Officers for the

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ensuing year were elected as follows: President, Fredrik N. From, of Grace Church, Rock Island; recording secretary, Miss Phœbe Ahl, of First Swedish Church, of Moline; corresponding secretary, Miss Carrie Peterson, of First Swedish Church, Rock Island; treasurer, Miss Mamie Peterson, of Grace Church, Rock Island. Mr. August N. Brissman was voted the appreciation of the convention for his valuable service to the District during his three terms as president. Among the resolutions was one endorsing the local option campaign to be waged in Rock Island County next spring; one complimenting the District on having in its membership the leader of the forces (referring to Dr. Blancke) that transformed the city of Davenport, from a moral standpoint; and one appropriating $20 to the Illinois State work, and $5 for the Iowa State work.—J. H. H.

INDIANA

Northern Indiana District.

—This District League held its third annual convention at Goshen, in the First English Lutheran Church, Rev. Luther J. Smith, pastor, November 26, 1909. At the first session greetings were extended by Miss Blanch Smiley, president of the local League, and a response was made by Mr. Nels Peterson, vice president of the District League. During the sessions the following subjects were discussed in papers and addresses by the speakers named: "Cultivation of Prayer," by Mrs. Herbert Anderson; "Bible Study"; "The Power and Influence of Young People's Societies," by Miss Winona Herrick, followed by discussion led by Miss Dela Bickel; "The Power of Personal Work," by Miss Grace Smiley. In the evening the vesper service was conducted by Rev. R. E. McDaniel, and the address was delivered by Rev. F. W. Peschau, D. D., of Miamisburg, Ohio. "Closing Words" were spoken by Rev. Jesse Dunn, of Nappanee.

—The officers for the Luther League of the English Evangelical Lutheran Church of the Holy Trinity, Lafayette, for the ensuing year are: President, Harvey Wonning; vice president, Gerald Mennen; financial secretary, Edna Ruschli; recording secretary, Lauretta Dick, 2103 North Nineteenth street; treasurer, Alice Sherry. The first Sunday evening in December the Luther League held its semi-annual open meeting instead of the evening service. The question, "Resolved, That the greater attention of the Lutheran Church should be directed to Home rather than Foreign Missions," was discussed, affirmatively by Lauretta Dick and Henry Voigt, negatively by Edna Ruschli and Harvey Wonning. Mr. Louis Mitchell was chairman of the meeting. The judges, Hon. C. E. Thompson, Hon. R. K. Bedgood and A. W. Schreiber, M. D., decided unanimously in favor of the affirmative. The League is anxiously waiting to occupy its quarters in the new church. Work is progressing nicely, and if the weather permits the building will be ready for occupancy by Easter.

MINNESOTA

—Joseph Tetlie, a graduate of St. Olaf College in 1909, won the Cecil Rhodes Scholarship at Oxford University by competitive test with representatives of every college and university in Minnesota. Mr. Tetlie was vice president and later president of the College Luther League.

MARYLAND.

Baltimore District.

—The Luther League of St. Mark's Church, Rev. W. H. Dunbar, D. D., pastor, gathered an offering and sent Christmas baskets to the Lutheran Motherhouse for distribution among the poor of the city. The work of collecting the funds was done by the missionary committee of the League.

WASHINGTON

—Delegates from several of the young people's societies of the Lutheran Church of Spokane met at the Y. M. C. A. Wednesday evening, December 15, 1909, and took the first steps toward forming a city Luther League. At the meeting it was decided to ask each of the Lutheran young people's societies to select committeemen, to meet at the First Lutheran Church, Fourth avenue and Monroe street, January 10, to perfect an organization. The delegates present were: Prof. P. M. Glasoe, Ph. D., and H. O. Sundby, of Our Saviour's Norwegian Church; A. Arveson and W. Kjosness, of the Manito Park Norwegian Church; the Rev. M. K. Kittelson and G. Tollackson, of the Bethany Norwegian Church; R. Dumont and H. Demmer, of the Emmanuel German Church; I. Anderson, of the Salem Swedish Church; F. Young and the Rev. G. F. Pauschert, of the First English Church; and the Rev. W. L. Ridenour and Miss Ida Prell, of St. Mark's English Church.

All Lutherans in the East are asked kindly to co-operate with the Lutherans in the West, in order that members moving westward may be retained in the Church. The States of California, Oregon and Washington have been and are increasing in population very rapidly. Most of this influx is from the East, and a great many of them are Lutherans. Many of them have been active church workers in the East, but for various reasons drift away. We are largely to blame for this; still it must be remembered that our Church is not as strong here as in the East. There are many Lutherans here, but it is hard to locate them without a clue, and we need them as much as they need us. Is it not possible for the Eastern pastors and all true Lutherans to notify the Western pastors, or the secretaries of the Luther League, of any who are westward bound? There are also many already here whom we have not yet located. Kindly ask them to give us, if possible, their names and addresses.

The Juniors in January

DEPARTMENT EDITOR, REV. C. ELVIN HAUPT, D. D., LANCASTER, PA.

JANUARY'S SACRED DAYS.

1st, Saturday. New civil year, day of the naming of Jesus. (A day appropriate to the baptism of children.)

2d, Sunday after the new civil year.

6th, Thursday. Epiphany Day. (Reminding us of the showing of Christ to the wise men of the East.)

9th, First Sunday after Epiphany Day.

16th, Second Sunday after Epiphany Day.

23d, Septuagesima Sunday. (The sixty-third day before Easter.)

25th, Tuesday. (Reminding us of the wonderful conversion of Paul.)

26th, Wednesday. (Reminding us of Polycarp, a disciple of John and one of the first martyrs.)

30th, Sexagesima Sunday. (The fifty-sixth day before Easter.)

KEYS TO OPEN A JANUARY VERSE.—St. Luke 12:40. Is this a prayer or a command? Who spoke it? What illustration had just been used? Is this verse suitable to all or just to some? Why is "also" added? Who is coming? When? Why is He called the Son of Man? How are we "ready"? Is it important to be ready? Are you making ready?

QUERIES.—What is the mission of a Junior League? What part of the Church's work is it doing in order to prove that it is truly of the Church? Can it be shown that souls are made stronger and lives nobler by the true work of the Junior League? What duties are to be fulfilled? What use do you make of the Topics? Is there something in your League for each of you to do for the common good of all?

THOUGHTS.—To solve many misunderstandings and to strengthen the organization, try the law of kindness. It is the master key to open many difficult locks.

"Keeping on" is one of the great duties when you have started aright.

Let us bear in mind that Junior work must be of two kinds: Work *for* the Juniors in thoughtful, prayerful preparation and guidance, and work *by* the Juniors themselves.

We are glad to learn of the use over the country of the Junior Topics. They bring great benefit wherever they go. Have you seen them? Have you tried them?

The Junior League workers can often be helpful to the pastor in organizing a corps of letter carriers for church notices, circulars, notes and the like. They are often so quick and ready that they make very useful postmen. The workers are usually assigned those letters for delivery that are addressed in the directions in which each goes in going or coming to and from the House of God.

Those who wish a constitution for a separate Junior League need but to apply to the department editor, Rev. Dr. C. E. Haupt, Lancaster, Pa.

It is well to use care and circumspection in the selection of the recitations to be committed to memory by the Juniors. Better assign them to the young rather than allow them to choose what will be unworthy or unfit for use in a Junior League.

Is the Luther League literature upon the shelves of your congregational or Sunday school library?

Perhaps it would be a wise plan to cultivate the contributing spirit among the Juniors by suggesting that any one bring in any object of interest to show at the meetings, or to have explained.

"Children are God's apostles, day by day,
Sent forth to preach of love and hope and peace."
—Lowell.

"One beauty, at its highest, prophesies
That by whose side it shall seem mean and poor."

"It was a pretty fancy of the young Vermont sculptor to make his first essay in evanescent snow. Was it a figure of Youth, I wonder? Would it not be well if all artists could begin in stuff as perishable, to melt away when the sun of prosperity began to shine, and leave nothing behind but the gain of practised hands?"—(Sel.)

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